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Women and children are admitted to the markets without restriction. In the past, people came armed, for they risked being robbed or even killed on the way by highway bandits.

The Lease of Services (kununga).

[465]

A man may agree to work for another for 50 days, for example, at the rate of [80] one or two days a week on the condition of receiving the meat of one cow in exchange.

437

Exchange (kuguza) (1)

1. Kuguza, lit. , "to agree to give an advance."

A Mututsi asks a Muhutu for a granary of sorghum (ihundo, lit. , an ear of sorghum) for example, in exchange for a bull calf or hoes (usually 30).

The Loan (gutiza)

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The Banyarwanda distinguish the loan for use (commodatum) from the simple loan (or loan for consumption).

If the loan for use, in hoes for example, is granted without interest, the same is not true of the loan for consumption, which involves edible produce. Whoever has received a basket of sorghum or beans must usually return two. The basket of supplementary produce which must be given the lender is called kirenga.

The Guarantee (kuchyungura).

Primus owns a pruning knife which Secundus would like to borrow. Secundus does not know Primus, so he goes to Tertius, a friend of Primus. Tertius tells Primus to lend his pruning knife to Secundus and offers himself as surety if the latter does not return the tool. Tertius may eventually turn against Secundus.

This contract can be made for cows, granaries of sorghum, etc.

Security (ingwate)

Primus wishes to borrow a few baskets of beans from Secundus. But Secundus answers that he cannot give them to him without a guarantee. Primus then offers Secundus a goat, for example (2).

2. A goat is worth three hoes.

When he brings Primus the counterpart of his loan, he takes back the goat.

273 people, it is not out of virtue but simply because they do not have enough to eat and drink to satisfy their appetites. They could eat an ox at one sitting, and if they were given as much beer as they wanted, they would keep drinking from morning till night" (No. 19, p. 317). Drunkenness is not regarded as a shortcoming or a vice but as evidence of the prosperity or generosity of the host. After the millet and banana harvest, from July to September, is the time for brewing beer (kwenga insoga, kutoba), the period of gluttony and general drunkenness all over Urundi, and this continues until the provisions are exhausted. Often the last drop disappears down the gullet after not more than four weeks, and the thirsty souls have to remain 273 abstinent until the next harvest period. During the period of 574 carousal, singing and shouting can be heard issuing from most homesteads deep into the night, for there are no quiet and solitary drinkers. Drinking beer is always a social affair. One person after another invites friends and relatives to communal drinking bouts, and in this manner they make the rounds among all the families of friends, guzzling until nothing is left. In [431] addition to this, pots filled with beer are given as presents or any suitable occasion, and then they are shared by receiver and donor together. Of course, beer is part of any kind of festive occasion which usually also includes dancing (see pp. 45, 125). 273 Since the banana beer, which is the most popular, is quite 579 potent and since, in addition, the Barundi are by nature easily 152 excited, the more advanced stages of such communal drinking bouts usually take a rather wild form. Quite regularly violent arguments ensue, and often fights result in which even lances are used, sometimes ending in manslaughter. In the latter case, the consequences for the families concerned are quite disastrous (see pp. 97, 145).

273 Significantly enough, beer-brewing among the Barundi [462] is a task with which the women are charged. They are experts in this respect, but they also are hard drinkers. There are four different types of beer in Urundi. The most potent, popular, and widespread type is banana beer (insoga j'ivitoke). To

224 inkezi, and monkeys (1), whose flesh they eat. This makes them

[825]

1. Only the chimpanzee (impndu) and the gorilla (ingagi) escape the cooking pot because, as the Pygmies say with a shade of malice, "they were formerly our peers (ngo n'abatwa bachu) and only with time have they degenerated and turned into animals (ngo zahinduts' inyamaswa)!"

[783]

most "impure" in the eyes of the others. They handle bows and wooden [411] arrows with great skill. Although they are always on the watch for game, they cannot derive all their subsistence from it. The plants and wild roots of the forest are not sufficient either. In former times, [574] they used to hold for ransom those travelers who had the temerity to cross their domain, and they raided the Bahutu fields. Now that 463 European authorities have put an end to these acts of pillage, they have found new sources of revenues in the making of ropes, baskets, and bows, which they sell in the villages or take to market. One may no longer say of the Negrillos of Ruanda that they are still at the "gathering stage." They have been beyond it for an indeterminate period of time.

563 The great Batutsi chiefs like to have a few Batwa around them and use them chiefly as litter bearers. Many of them live at the 646 capital where they are used in various capacities as guards and watchmen. Executioners are recruited among them. They like to exercise this function, for they keep the victims' remains.

It must be added that they showed unequalled cruelty in the exercise of this horrible function. The screams of the victims aroused no pity in them. European penetration has fortunately put an end to this dismal vocation.

224 The Negrillos live in very primitive huts made of branches, [342] /36/ which do not provide complete protection against the inclemency of the seasons or wild animals. The latter do not usually arouse much fear in them, since they are familiar with their habits and lairs.

[i.e., the eating of various meats by the Batwa. -Aug/51]